

FRENCH INDO-CHINA

labour, the pillory, caning, and fines—each with varying of severity. Time, the treasury's needs, and judicial venality, all to develop more and more the money commutation of almost all. The very fact that a case could not be settled by arbitration placed it in the penal category, for one of the parties TOB guilty of disturbing the public peace by wrongfully suit. Penalties have no defamatory character as they have in the West. Once the criminal has served his sentence he is received back into society's bosom. Punishment, thus, has far more the of an expiation which generously wipes out the fault and the offender as he was before.

If are the extraordinary means used by the sovereign to his people virtue, rites are the normal method. To insure social the Annamite code prescribes rules for every sentiment all occasions. These innumerable ritual regulations show the influence of ceremonial from religion in the Annamite mind.

Unlike the negative Occidental conception of punishment only for infraction of the code, the Annamite legislator used rites as a of making ethical practices obligatory. Basically it was rites would foster appropriate moral sentiments and a of the people. Rites gave force to Confucius' teachings, and lit precepts, in turn* enforced ritual. They also gave, to an ethical an expression to what would be in the West solely.

in of Such was the positive psychology of the Annamite he punished for less the intention behind the action its consequences. Thus, too, sumptuary laws enforced to the social hierarchy rather than real humility.

% immutable and known to all, it
 was hoped
 to> all to discord. Clothes, utensils, and
 houses
 for of ire by fair. Failure to mark
 one's respect
 for fe » Irreverence and presumption.
 The irony
 Md i&uadberized Annamites,
 is obvi-
 * ami an fear centimes of enforced, daily
 acknow-
 in a hierarchy,, both in this world and in
 tilt &> TO* this preoccupation that the
 law dared
 to in sad fo^y Hie to r^gukte the
 ancestral cult
 <r that nf •&» gsi% in \$•egard to rales about
 mourning, the

iH part erf die legislation concerning rites,
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